1: Metraux E-5 (1934-1935) 1940
OY2 Easter Islanders OY2

rect: " . . . a child whose parents had not performed the ceremony, and whose love affairs, for instance, went wrong, might even kill his father in revenge for the omission." The boy had his head shaved, and he presented an egg to a man called *tangata tapu manu*, who was told the child's name, in order to insert it in the ritual. Each boy went to Orongo in company with a *tangata tapu manu*. A man who had been a *poki manu* (child for whom the ceremony had been performed) told Routledge that when he went to Orongo with nine other children, they had taken ten chickens with them. Routledge writes (194, p. 267):

> The party danced in front of all the houses, went to the carved rocks at the end, and, coming back, stood in a semicircle in front of the door of Taura-renga, the house of the statue, the experts being behind and all singing; no offering was made to the images. Another authority stated that the parents and children went on the roof of the house, the experts being below, and the parents gave chickens to the men. Jotefa's party returned to their home, had a feast, and gave more food to the professionals. The *tangata-tapa-manu* subsequently repeated the ritual at any *koro* which were being held on the island, the object apparently being to make public the child's initiation.

Quite different was the ceremony for girls. After they had dressed and decorated themselves as well as they could, they went to Orongo where their parents awaited them. There they were entrusted to five men called *mata-ngarahu* (eye-paint). Each girl stood up on a rock called Papa-rona, with legs spread open, and two men below examined her vulva. If it was small (*teketeke*), they announced the fact in a loud voice. Then they carved the rock with an image of the vulva. This tradition is probably an attempt to explain the various representations of the vulva carved on a rock at Orongo.

More nearly correct is the reference to a special feast celebrated for the girl, who gave chickens to her brothers and cousins. At the ceremonies some reverence was paid to the image Taura-renga in Orongo. Viriamo explained to Routledge (194, p. 267) that she was a *poki manu* and was taken with her three sisters to the ahu Orohie. Both parents went and " . . . the mother took two chickens, one in each hand, and the mother and children stood upright and the 'maori sang'; they did not go to Orongo because there was war."

PUBERTY

According to Dr. Drapkin, puberty begins for girls at the age of 10 and is completed at 12. The critical age for boys is between 12 and 14. However, the sexual life of children begins long before they have reached puberty; at 6 or 7 years they indulge in sexual contacts, which are taken as a matter of course. They try to imitate what they have seen among the older children or adults. Sexual instincts develop rapidly and quite unrestrainedly. Girls and boys under 10 years of age have sexual intercourse, and many girls of about that age have been violated by grown men. Very young girls often

10: Cooke D-5 (1886) 1899
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It will be seen from the above that, at the present time, among the children there is a preponderance of girls. The population is now reported at a standstill, the deaths and births about equaling each other in point of numbers. The average number of children to a family is given as three.

The age of puberty may be placed at 15 years in the male and 13 years in the female.

In color they are of a light brown, approaching here our lighter mulattos, the parts (face, neck, hands, etc.) exposed to the weather being always somewhat darker.

They have fine, jet-black hair, which may be wavy or straight (never "kinky"), and which is worn in variable styles, according to the taste of the owner, usually short among the men, and in plaits, down the back, among the women. They never decolorize it with lime nor trim it in any fanciful manner, as is the case in the Samoan Group and other South Sea islands. The beards of the men, which are never very heavy, correspond in these respects with the hair. There are several venerable looking gray-haired and gray-bearded old men among them. I saw no bald-headed ones, with a single exception. This was in the case of an old man who had been a cannibal, and, curiously enough, for generally throughout the islands they are very reticent on this subject, boasted of the number of human beings off whose flesh he had made a savory meal. When asked how he liked "long pig" he smacked his lips and expressed a regret that he could no longer enjoy the luxury. His expression and appearance were in keeping with his hideous appetite, for a more villainous-looking knave does not exist on the island.

The Rapa Nuiis may be considered a long-lived people. The oldest man and chief on the island, Mati by name, the patriarch of the Rapa Nuiis, does not know his actual age, but is certainly over 90 years old, and his wife, Maukua, of whom a photograph was taken, bears him close company in that as well as in other respects. The last king of the Rapa Nuiis, Mauratp, also called Kaimokoe, was captured by the Peruvians, carried to the Chincha Islands, and died in 1864. His nearest descendant and successor, a nephew named Kaitae, is 79 years old. The last survivor of Peruvian captivity, Pakomeo, who was also photographed, must number at least the Biblical threescore and ten. These, with a few others not mentioned, may be considered a remarkable showing among so small a number of people, and proves not only that the original stock must have been a good one, but that their climate, surroundings, and mode of life were promotive of longevity.

In stature they are not a large race. There are a few, mainly among the older men, who are tall, erect, straight, spare in build, 6 feet or thereabouts in height, but the remainder, including the women, are smaller, and they may be classed as a small-boned, medium-sized people. They are not robust, apparently, neither are they very muscular; on the contrary, most of them present rather a slight, delicate, feeble appearance,